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CROSS ROADS

OLUME XXVIII AUGUST, 1952 NUMBER 1

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

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GENERAL CONVENTION NUMBER

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ROSS ROADS

OLUME XXVIII AUGUST, 1952 NUMBER 1

The Journal of the Rural Workers' Fellowship of the Episcopal Church
Formerly published as the Rural Messenger

THE OBJECTIVES OF THE R. W. F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

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EDITOR: *The Rev. W. Shelby Walthall*

EDITORIAL BOARD: *The eight Provincial Representatives of the Rural Workers' Fellowship.*

EDITORIAL

Perhaps you are as surprised as the writer that you still have you old editor on the job again. It was thought before the last issue of Cross Roads went to press that a change in editorship would take place. It wa voted at the annual meeting of the Rural Workers' Fellowship to keep th present editor and that a new editorial board would be appointed by th president. This he has done. The new consulting board would now b composed of the representatives of the eight provinces of the Episcop Church and the representative in Canada. Each succeeding issue of Cross Roads will be devoted to each of the provinces. The representatives ap pointed by the president and board of directors of the Fellowship will b responsible for the magazine hereafter. The November issue will be gotte out by the First Province. We feel that this in itself will be significan inasmuch as the general Convention will be in New England. It shoul prove to be an interesting issue.

This issue of Cross Roads is the General Convention issue. (Ther will be two as you will note above.) We hope you will read this one car fully. Extra copies are being printed for distribution at the General Con vention. It is hoped that if you are one of those who has visited our tab you will take along with you the other material we have for free distributio Better still, we would be honored with your membership in the Rur Workers' Fellowship. On the back pages of this issue you may see for you self just what the RWF is attempting to do in the lives of men in the ope country and small towns of America.

Your especial attention is called to the article written by the Re Maxwell Brown, past President of the Fellowship. His philosophy of th organization with its history is one of the most interesting articles we ha carried within these pages. His presentation of the aims and objectives clear and concise and comes from long years of association with the RW

Again we would hope that the Report of the Joint Commission f Rural Work will be read thoroughly. This Report which recently appear in an issue of *Episcopal Church News* was so important to the whole Chur that we re-print it here in Cross Roads for fear some might not have se it. This report is being presented to the General Convention for its co sideration. It sums up all that has been accomplished in the rural field the past thirty years together with a report of what is being done now. T third and final section of the Report deals with the future of the Ru Church. It is a very commanding piece of reading and we commend it your attention. It was prepared by the Rt. Rev. William W. Horstick a the Rev. Clifford L. Samuelson, chairman and secretary respectively of t Joint Commission for Rural Work.

New to the readers of Cross Roads are the Rev. Mssrs. Charles Syk Robert Read, and Robert Hall, our genial new second vice-president. W are happy to introduce them to you. They have a special message to eve worker in the field of town and country.

Lets talk about the General Convention for just a moment. The Rur

orkers' Fellowship has set up a fund to send the president to the meeting
the purpose of promoting the interests of the group and to distribute
material which has been made available. He also makes arrangements
the Corporate Communion service which is held in connection with the
nvention. We are pleased to announce that this service will be held
nday morning September 14th at St. Paul's Cathedral, Boston, at 8 o'clock.
ie Celebrant will be Bishop Horstick, of Eau Claire assisted by a priest
ected by the Church Army with whom we are sharing this corporate cele-
ation. Following the service a breakfast will be served in the crypt of
Cathedral. The charge for the meal is 99c. The speaker at the break-
t will be the Rev. Clifford L Samuelson, Executive Secretary of the
vision of Town and Country, of the Department of Domestic Missions,
National Council. The program promises to be an interesting one. Mrs.
hn Philbrick, Secretary of the Fellowship has already mailed cards to all
mbers asking if they plan to be present. If you do expect to be present
me know right away so we might make final arrangements. We are
ateful indeed to the Church Army for allowing us to share this service
th them. The offering taken at the service will be given to them for
ir work.

Have you as a priest or as a layman taken advantage of the offer from
RWF of the new Episcopal Church sign? The offer we presented to the
mbers a year ago has been extended so that more of you might get in on
Every member who turns in ten new (or renewal) memberships is en-
led to order an outdoor sign for his own church. These attractive signs
printed in clear lettering, welcoming everyone to attend the local Epis-
al Church. Send your memberships now to the Secretary with a request
a sign and the necessary blanks will be sent you to fill out.

The Prayer Cycle, an important welding tool of the members of the
ral Workers' Fellowship, is now under a new editor. The Rev. Howard
ask, who has been responsible for the Cycle the past two years has done
noteworthy job. All members of the RWF who have used it liked the
le in which it was printed. However, Howard asked recently to be
ieved of this task. The Rev. Robert Hall will now take up where
ward left off. There will be one major change in the new Prayer
cle. Hereafter the names of the members together with prayer days
ll be changed and will be grouped according to Provinces instead of Dio-
es as in the past. The new issue of the Cycle should be in your hands
hin a few days.

CROSS ROADS now has a Business Manager in the person of Mr. Carey
yder. Mr. Snyder is a Churchman, and the Vice-president of the River-
e Publishing Company of Fort Worth, Texas. It was voted at the annual
eting recently to retain Mr. Snyder no matter who is editor of CROSS
ADS in the future. In this way the publication would not beat around the
ntry as it has in the past.

THE RURAL WORKERS' FELLOWSHIP SINCE THE LAST GENERAL CONVENTION

By THE REV. MAXWELL BROWN

Coldwater, Michigan

Three years ago the Rural Workers' Fellowship graciously sent the wr
er, who was then president of the organization, to the General Convention
San Francisco. This year, at Boston, the Fellowship is sending the Re
Shelby Walthall, who is now president, as its representative to General Co
vention. Our main task at these Conventions is one of promotion, and
arranging for a Corporate Communion and breakfast for all R.W.F. me
bers, and others interested in the town and country church.

A General Convention gives occasion for both a backward look over t
past three years, and a glance down the road of the next three years. It
proper, then, that at this time we review some of the main accomplishme
of our organization during this past triennium.

Three years ago the R.W.F. had but recently embarked upon a n
course. For twenty-five years the Fellowship had worked as a volunt
society for the purpose of inspiring men and women in rural and small to
areas through fellowship, and through the pages of the Rural Messeng
Finally in 1948 it became incorporated as a non-profit organization, and
panded its efforts in additional directions. The original purposes were
discarded, but rather strengthened by the new moves in administration a
promotion that the Fellowship members desired. It took a year for the
ganization to plan and execute the new program, so that it was not until
last General Convention year of 1949 that the newer policies were rea
put into effect.

As we look back over the past three years it is worthy to note that
membership has grown tremendously. From a rather nebulous members
of around 125 dues-paying members in 1948, the Fellowship has grown
and maintained a membership of around 500 during these past three yea
Our present membership is composed of clergy, lay church workers, both m
and women, and many laity. It is not limited to people residing in rural
small town areas, but has many urban members as well. The Fellows
draws together in mutual prayer, interest, and encouragement all who
interested in promoting the work of the church in open country and sm
town areas.

Three years ago the Fellowship began to award annually a Certific
of recognition to men and women who have made outstanding contributi
to the field of town and country church work. From three to five of th
Awards are presented each year at the annual meeting. Sometimes an aw
is made at a special occasion such as the Corporate Communion of the Ru
Workers' Fellowship at the General Convention. Any person is eligible f

† For a complete history of the R.W.F. and a story of the reasons behi
incorporation, see Vol. 25 No. 4 of CROSS ROADS—May, 1950, pgs. 10-1

mination to the board of directors, who in turn make the final selection cept those who at that time are serving on the board, or who are officers. ose who have been presented the award during the past triennium are: . William V. Dennis, The Rev. Lloyd J. Delaney, The Rev. Philip ason, The Rev. George Wieland, The Rev. William Christian, Mr. ilbur Cochel, The Rt. Rev. Malcolm E. Peabody, The Rev. Richard R. ice, The Rev. Canon Ernest B. Smith, Miss Alice Sweet, The Rev. A. ifus Morgan, The Rev. W. Francis Allison, The Rev. Charles L. Conder, d the Rev. Arthur W. Leaker. Some of these priests belong to the Can- ian Church, as there is an active R.W.F. group in that country.

Three years ago the first issue of CROSS ROADS, a quarterly journal voted to serious thought about the town and country church, was printed the R.W.F. Since that time the magazine has been recognized as filling seriously needed gap in journalistic effort within the Church. Not only es it bind together in a strong tie the scattered members of the Fellowship, t it offers them an opportunity to present to the membership their own pressions of and philosophies about the town and country church and its rk.

The Prayer Cycle of the Rural Workers' Fellowship is also but a little er three years old. In it each member is assigned a specific day three es a year, and the Fellowship is asked to remember that person in his vate devotions on that day. The Prayer Cycle has met instant success, d is a part of the good efforts of the Fellowship to maintain a bond of tual interest and companionship among all interested in or working in all towns, villages, and open country church.

When the entire Church was studying the Rural Church as a part of Children's Lenten Study theme in 1951, and as a part of the adult dy courses of the Woman's Auxiliary, the R.W.F. used the February 1951 ue of CROSS ROADS as an apportunity to give helpful information for the dy to the entire Church. Every clergyman, woman church worker, and ny other lay leaders were sent a complimentary copy of that issue of CROSS ADS with its helpful information. Many ordered extra copies to be used their study groups.

Members of the Rural Workers' Fellowship have continued to receive, in the past, the publications on related work published by the National uncil of Churches, and also during the past three years have enjoyed an asional mimeographed publication entitled "The R.W.F. News Letter," which informal news and chatty items of interest about activities of the mbers are shared with the group.

The Rural Workers' Fellowship has endeavored to promote the use of official Church sign by parishes and missions in the country or small

towns by offering to subsidize part of the cost, details of which can be ob tained from the president. Most members of the Fellowship have give freely of their time and talents to promote the cause of the town-count church in many ways: as visiting lecturers, through special programs, visu education, promotion of diocesan and provincial divisions of town and cou try, and through Rogation Day observances.

Throughout the years we have worked closely with the Division Town and Country of our own Church's National Council. While t R.W.F. is an independent organization, handling its own funds, making own decisions, nevertheless we believe that one of our chief purposes is encourage and work with the Division of Town and Country. This is o of our original objectives as listed on the inside cover of this magazi That the R.W.F. is recognized as a needed organization within the Chur is evident in the policy of the Home Department of "281" in continua supporting it, and seeking in turn, its support. The relationship betwe the official town and country work of our Church, by whatever name it called, and the R.W.F. is now and always has been a healthy relationsh Both need each other. It may be likened unto a body and its bloodstrea The body (The Division of Town and Country of the Home Departmen is nourished by the bloodstream (The Rural Workers' Fellowship). T latter reaches down into every cell of the body to nourish it with prayer a fellowship and the educational and stimulating articles it publishes a distributes. The body does the work of promoting, growing, acting, e panding. It is the natural outlet of the energies of the cells of the bo Regardless of changing needs and new opportunities or problems, we kn there is something in rural work that will continue. That "something" that which the R.W.F. expresses . . . it is the bond of fellowship and mut enterprise and interest rural workers and their friends have with each oth In the long run that is stronger than any program or leadership. Her the Rural Workers' Fellowship is in a sense the "voice" of the town-coun church. It is the medium of individual and united expression of town-co try church workers. *The R.W.F. is the radiation of the spirit for adva ing town and country work that comes from the grass roots of the field.*

We cherish our past, and are thankful for the accomplishments of past three years, because it all is the natural outgrowth of a felt need pressed by hundreds of town-country workers and their friends. We cher our close relationship with "281", with provincial and diocesan town a country departments and divisions. Mutually we support each other, str ing to increase the mind of the Church towards its opportunities in the tow country field. Each of these groups has its own particular type of minist to perform, a God-given work. Under God we shall continue to do o ministry, doing all things that are pleasing in His sight.

THE 'INVESTMENT IN THEORY' IN MISSION STRATEGY

By THE REV. ROBERT HALL

Eureka Springs, Arkansas

The first objective of the Rural Workers' Fellowship is to promote the rest of the whole Church in developing an effective ministry to town and ntry areas. In line with this objective rural workers are gaining an in- sing voice in setting Diocesan policies where rural work is concerned. eir experience at the local level is being consulted more and more, and l related strategy is on the increase.

There is one realm of Diocesan policy in regard to rural work which ds the attention of all of us. That is the matter of placement of mission gy and the work assigned to them. This is usually done by the Bishop n the advice of the Diocesan Department of Missions or Strategy, and Archdeacon if there be one. Many factors are considered to begin or- ized work in a new place or to continue it in an established locality. But erlying all these factors is something which might be called the investment ory of mission strategy . It has to do with dollars but it is not as cold odedly commercial as it might sound. It is a workable theory but one ch can cause great damage if all the values which influence the decisions hed by it are not well understood.

It takes an average of about $15,000 from Diocesan funds to bring a mission up to parish status. This amount varies but a private survey ws it to be a good working figure. With about the same reliability, it be said that the new parish will require about forty years to return much to Diocesan mission treasury via its missionary giving. $15,000 lot of money for most Diocesan treasuries and forty years is a long time ny Diocesan missionary program.

Now there is a certain amount of missionary work in the rural classi- tion from which the Diocese neither expects nor particularly desires a netary return on its investment. Examples are work among racial or nic groups or with migrants. But in the majority of cases in which cesan assistance is given to rural missions, the mission is expected to k toward self support so that ultimately these funds can be allocated to er needy churches. (And here we second the Rev. Dargan Butt's con- ued insistence on the need for long term assistance rather than 'shots in arm' once a Diocese commits itself in a given locality.) It is a basic et of Christianity that the mature and financially sound congregations st the young churches in their formative years. And it is only natural Diocesan policy should fall into the habit of selecting those young rches whose growth is already well advanced or whose financial pituitary nds promise a rapid gain in stature.

But it is precisely in this tendency to aid the most promising that the ger of the 'investment theory' lies. The argument that such and such ace offers a great opportunity for the Church is too often colored by the

feeling that 'we really ought to be at work there.' The Diocese is committ without sufficient investigation, without surveys, simply because there a already thirty Episcopalians in the town or because there is a college the or because there is a Church and Rectory left somewhere from a parish no defunct. It may be that thirty Episcopalians will be all that will be in th town twenty years hence, it may be that there are only two Episcopal studer in the college and nine churches in the town already, there may very w be an excellent reason why a church building and rectory stand empty.

Careful surveys of the type recommended by the Division of To and Country should be made. The number of unchurched in the commun should be as important a factor in deciding to organize a mission as t number of Episcopalians. One person in ninety in the United States is Episcopalian. Any town of 3,000 is likely to boast about thirty of the But since only half of the people are Church goers in a town of this si 10 percent of them would have to be Episcopalians in order to form a fina cially sound parish. Such a percentage is possible but difficult of attainm if there are local factors which mitigate against success. There may be 12 Roman Catholics and 300 Baptists already active there with six other deno inations nibbling at the fringes. On the other hand, a newly created bo town of 1,000 people may have no ministry at all. We shouldn't wait some Episcopalians to move in.

The ministry or lack of ministry which many farm people have perienced have caused millions in rural areas to fall away from religion recent years. Much of the growth reported by charismatic sects in ru areas is based on duplication. An actual visit to the area in question n reveal the people there to be hungry for a sympathetic and enlightened m istry. Nevertheless the Episcopal Church is a 'new' church to them and stant progress must not be expected. Rural workers understand these thi but they need to be made known to Diocesan planners. The investm theory in strategy is probably here to stay—it is up to the workers in field to see that enlightened use is made of it.

* * * *

REPORT
Joint Commission on Rural Work
1952

The Commission organized by the election of the Rt. Rev. William Horstick as Chairman and the Rev. Clifford L. Samuelson as Secretary.

The first resolution of this report recommends that this commission discontinued. It is believed by a majority of the members that the essent purposes for which this Commission was established in 1928 have be achieved during these past 24 years. Distinct progress has been made

l work, especially during the past 10 years. The Church now recognizes important and strategic nature of rural work. This recognition is shown he establishment of the Division of Town and Country Work in the ional Council.

This Division was created by National Council in 1949. In organon, staff, program and budget it has proved its stability. By action of Division there is also now organized and functioning a National Advisory mittee on Town and Country Work. This Committee, meeting anly, provides counsel and assistance to the officers and National Council bers of the Division. A majority of the members of the Joint Comion believe that the Division of Town and Country Work with its Nal Advisory Committee, provides the proper and permanent agency for inuing the promotion of the thinking, program and budget for the rural of the Church.

This report of the Commission divides into three sections, felt appro-e to a final statement. First, a summary analysis of various emphases h have been made by the Commission which can well be titled "where ave been"; the second, a description and analysis of the present organon, policy and program of the Church for rural work, or "where we are "; third, unfinished business and emphasis for the future, or "where we go."

I

In the General Conventions of 1922 and 1925 resolutions were intro-d both in the House of Bishops and House of Deputies urging the rch "to take steps to consider the condition of the rural districts in re-n to the Church, and to make such recommendations as may lead to reconstruction of the Country Church so that it may re-assume its stry to the whole of rural life." Present study indicates that at no has the Episcopal Church ever fully assumed a "ministry to the whole ural life."

This awareness that added emphasis should be placed on rural work d concrete expression in specific recommendations brought to each se by its respective Committees on Rural Work in 1925 which led to creation of the Joint Commisesion on Rural Work in 1928. Excerpts n the 1928 report of the Committee on Rural Work in the House of ops are the following:

neral Convention urges upon all diocesan and district authorities the tual and strategic importance of

1. Spreading the Church in Rural America.
2. Promoting the prestige of rural Church work.
3. Establishing and holding diocesan, regional and national conferences for clergy and women interested in the development of rural Church work.

4. Raising the standard of salaries for rural clergy.

"General Convention recommends the appointment of Commissions, or Co mittees on Rural Work in the provinces, dioceses and missionary distri of the Church.

"General Convention urges all seminaries of the Church to include ru work in their curricula and require at least three months village or coun work before graduation."

It was to deal with such specific matters as these and to "foster Church's work in village and country life" that the General Convention 1928 appointed the Joint Commission on Rural Work.

The report presented to General Convention in 1931 revealed that Commission members had taken the assignment seriously. This report statesmanlike in its long-range vision and practical and inclusive in detail of a projected national program for rural work. Several of the m significant phases of the current program for rural work found their f clear-cut utterance in this statement made to General Convention 21 y ago.

Embodying as it did the corporate judgment of many bishops, pri and laymen of the Church who had been most active in rural church l ership during the preceding decade, it is accurate to state that this repor 1931 was truly a character and a chart for rural advance. It shows a br grasp of the basic problems of rural America and the relation of the Ch to them. That the foundations for a rural Church advance were not soundly laid in the thinking and convictions of the Church as a whol revealed by the fact that within the triennium for which this report prepared, the Church in a desperate economy drive eliminated almost enti any budget for rural work. This policy of retrenchment characterized next two reports.

By provision of a budget item for a National Council officer t responsible for rural work, the General Convention of 1940 took a m step toward making real the aspiration of many who sought the advanc the Church's work in rural America. The Rev. Clifford L. Samuel priest in rural areas in the Diocese of Olympia, was called in 1941 to position and has been administratively responsible for the creation of Divsion of Town and Country Work and the program which is functio today.

Reports of this Commission subsequent to 1940 show that the Ch has moved beyond mere statements of the problem of the rural Churc finding and demonstrating specific answers to those problems. During past decade, despite its dislocations of community life, there has ste developed an organization, program and budget for rural work which p the Episcopal Church in a position for steady advance toward clearly defi goals in its Town and Country work. By action of the Program and Bud Committee of General Convention in 1946, a reasonably adequate bud

m was for the first time provided for rural work. With this financial sup-rt it has been possible to consolidate gains of the past and to move con-ently toward new goals. To a degree the Church has now responded to plea of the Commission of 1931, which stated that: "An effective national ogram must be projected, guided and administered by an organization func-ning continuously and nationally and so securing breadth and continuity policy and unity of effort. It must have responsible and recognized resentation in the organic life of the Church through the General Con-ıtion and its administrative body, the National Council."

II

In 1949 a Division of Town and Country Work was established by ıtional Council. This action was taken because the total activities and dget for rural work had developed to the stage where it properly required full time of two officers and an office staff to administer and promote extensive field program which was in operation. The function of the vision of Town and Country Work is to be "responsible for the advance-nt and strengthening of the work and service of the Episcopal Church Town and Country, or rural, areas." This field includes the open country l the small towns, usually under 10,000 in population. More than one-f of the 7,000 congregations of the Episcopal Church are in this category. is a startling fact that the Episcopal Church with its communicant strength ng preponderantly in cities has so many congregations in small towns. reain, under the present critical shortage of clergy, we have one of the ıve problems and weaknesses in our town and country Church Work. But, this great number of congregations, the Church already has the asset of established base of operation. These facts underlie much of the present phasis in the activities of the Division of Town and Country Work.

The Division of Town and Country Work has defined the primary aims the rural work of the Episcopal Church. These seven goals, based on corporate judgment of church leaders as found in the resolutions and dings of many reports and conferences on rural work, and officially adopt-by the National Advisory Committee on Town and Country Work are:

1. To provide an effective, well-trained pastoral ministry and the raments to Episcopal Church people in rural areas.
2. To provide a continuous Christian education to Church people of ages in town and country.
3. To win to Christian conviction and Church membership the un-ırched living in rural areas.
4. To establish, extend and strengthen the organized work of the urch in town and country areas.
5. To cooperate with other churches and other agencies to improve ımunity life and the rural general welfare.
6. To awaken in seminarians and clergy a vocation for a rural ministry.

7. To develop within the entire Church an understanding of rura people and of the need for a strong rural Church.

In its effort to be of service to the Church toward fulfilling these pri mary aims of town and country work the Division centers its activities on th following points:

More than 400 clergy are enrolled each year in town and countr church work courses. This helps in improving both methods and moral of men who are now in rural work.

Seminarians are now being reached through regular courses on rur work in several theological schools. In addition, a field related training pr gram is maintained through the National Town-Country Church Institut and the regional rural church institutes which provide a constructive an supervised field experience in rural work for approximately two hundre seminarians each year.

The National Town-Country Church Institute at Roanridge h developed into a rural church training center which has attracted natio wide attention and commendation. The Institute now has a resident sta of three clergymen, a woman worker in Christian education, and a Churc Army captain. It also has an associate faculty staff during the summer ar for the short courses for clergy held throughout the year. It provides o the-job training in basic techniques in the rural ministry for clergy, semi arians and women in training for church work. Through the Institu steady progress is being made in the development of materials and metho by which Christian education and the total ministry of the Church can b more effective in small communities.

The Division maintains an extensive and systematic program of stud research and field survey with a view steadily to define and make availab to the entire Church criteria by which effective rural church work is to measured. It is out of the local field study initiated and developed by t Division of Town and Country Work that the National Council has n organized a Unit of Research and Field Study.

Through production and distribution of literature, photographs, doc mentary film and addresses to provincial synods, diocesan conventions a local groups, the Division endeavors to bring to the entire Church an und standing of the opportunities and responsibilities of the Church in fulfilli an effective rural ministry.

The detailed operation of the Division of Town and Country Wo has been carefully studied by the combined membership of the Joint Co mission on Rural Work and the National Advisory Committee on Town a Country Work. Both in scope and balance of work the total program o the Division has been given whole-hearted commendation by these bodi whose membership is representative of the informed rural leadership of th entire Church.

III

In its review of the past 30 years of rural work as a concern of General Convention your Commission rejoices in the accomplishments of the past and present generations. Yet we would be remiss were we not to view with sober concern immensity and the immediacy of the opportunities and obligations before us. The Church has made a good beginning, but only a beginning, in comprehending and tackling this essential task of town and country work and in providing for its support.

The Commission is pleased with the seven clearly stated and specific goals for rural work. It views with satisfaction the increasing number of clergy who express a life vocation for the rural ministry. It is thankful that town and country work is firmly integrated in the total organization and operation of the Church. Your Commissions have rendered a service not only by their insistence on immediate undertaking of present responsibilities, but by their prophetic urge toward distant goals. In continuing to move forward the Church must constantly be guided by the seven primary goals in rural work. In pursuance of these goals, and in addition to continued emphasis on activities now in process, the Commission wishes to leave as a matter of record that increased attention should be given by the Church to the following undertakings:

1. Inform the Church about its rural work, and its strategic importance in the life of the nation. This has been a weighty concern in each Commission report. The higly urban character of our Church communicant strength necessitates unceasing and systematic education on rural work.

2. *Develop a Rural Laymen's Movement*

In conjunction with the Presiding Bishop's Committee on Laymen's Work develop a widespread movement to increase the participation by town and country laymen in the work of the Church.

3. *Increase in the seminaries the number and scope of courses of study on the rural church and rural life.*

This has long been recognized as highly important for the adequate preparation of clergy for rural work.

4. *Expand the rural field training of seminarians* until it becomes required of all but a limited number in the Middle Year who have definitely elected urban or some other specialized field.

5. *Complete the Roanridge National Town-Country Church Institute and the Rural Training Center.*
   a. Finish the physical plant
   b. Expand the all-year training program
   c. Relate Roanridge organically to four or five regional training Institutes, located to serve all sections of the country.

6. *Increase Grants for Graduate Study.*

The number of grants to selected clergy for graduate study, at present limited to one or two persons, should be increased to at least four

annually. The expansion of training for rural work will requrie more and better trained leaders, and graduate study is an essential part of their preparation.

7. *Promote the organizing of diocesan and provincial departments* or *Commissions* for Rural Work, and assist them in developing conferences and programs to strengthen the rural Church.

8. *Create a Publicity and Resources Unit* at Roanridge, working with the Department of Promotion of National Council.

   a. Edit and expand CROSS ROADS, the publication of the Rural Workers' Fellowship.
   b. Aid provincial and diocesan rural work commissions in publicity.
   c. Train rural clergy, seminarians and rural laymen in public relations through local papers, radio and other program publicity.
   d. Assemble and make available to rural clergy and rural laymen's organizations, information in all fields related to rural life and the rural Church. A great deal of valuable practical information exists that at present is unknown to most persons.

9. Convey to the entire Church its urgent need for an increase of Clergy. All available information indicates that to fill existing vacancies and to seize strategic opportunities in rural areas we must increase our active clergy by at least one thousand men.

The preparation of this final report has involved the careful study of all past reports since 1922. It is a humbling and inspiring experience to see passing before one's eyes on the printed page the long procession of bishops priests and laymen—both men and women—who have given their best efforts to strengthen the rural church. Their's has been the task of leading the Church to express in winning service to those in small towns and open country the power and genius of our Anglican faith and practice. From them our rural work today has a heritage which gives momentum to our present outreach of Word and Sacrament to rural people.

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RURAL FELLOWSHIP AWARDS

Each year at the time of the Annual Corporate Communion of the Rural Workers' Fellowship special recognition is given several persons who have made outstanding contributions to the work of the Church in the town and country field. This year the annual meeting and Corporate Communion service was held at Valle Crucis, North Carolina, July 16, 17. An appropriately engraved scroll was awarded to four clergy of the Church. These awards have been or will be presented to the recipients at an appro-

priate occasion. The entire Church rejoices with these persons and congratulates them.

THE REVEREND ALLAN A. READ

"He has done an effective job in relating the Gospel to the soil and to the men of the soil in a large rural parish in the Diocese of Toronto. He has been active in programs of soil conservation, restoration of rural church properties, and the enrichment of rural community life. He has sponsored parochial and community study groups, publishes an attractive parish bulletin with a constant rural message, and uses the local press extensively in his interpretative work. The well-known Mono Mills Rural Training School for theological students has been held in his parish for several years. He is chairman of the Toronto Diocesan Town and Country Church Committee. This committee is giving a lead in the rural field to the whole Canadian Church. He has given excellent papers and led discussion groups at two Provincial Conferences on the Church in rural areas. He has lectured on the rural Church on behalf of the Council for Social Service of the Church of England in Canada at Diocesan summer schools. "Shepherds in Green Pastures" is the title he has given to his recently published book containing lectures given at a rural training school for theological students. He has contributed numerous articles and book reviews to religious and secular papers. His contribution to the rural emphasis in the Canadian Church is bearing rich fruit in his own Diocese and throughout the whole of Canada. For these achievements he has shown himself a worthy recipient of this award.

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THE REVEREND ARTHUR W. LEAKER

A beloved and saintly leader of town and country work in the First Province, and one who has given inspiration and direction to several important training programs for rural work. He has served as Chairman for a number of years of the Provincial Commision on Rural Work, and as Dean of the Northeastern Town and Country Church Institute, of the Student Rural Field Service, of National Council. As a parochial priest in rural areas, as a leader in town and country church work in his Province, he has shown himself a worthy recipient of this award.

* * * *

THE REVEREND CHARLES L. CONDER

His work in developing successful techniques for the use of a trailer chapel for evangelistic work in town and country areas has been outstanding. His work in the establishment of new missions, in increasing the effectiveness of the Church-School by Mail, of ministering to the isolated, are all a part of an effective ministry in town and country areas. For these achievements he is a worthy recipient of this award.

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THE REVEREND JAMES ETHAN ALLEN

Wherever this priest has worked he has made an outstanding contribution to the town and country church, both to his own parish and to his diocese. His development of techniques to reach rural people have been much copied

and his constructive work in leading others into a richer appreciation for the town and country ministry has been frequently recognized. He has been a leader in the development of the "greater parish plan" for town and country church organization. His long years as a sincere minister to the rural church makes him a worthy recipient of this award.

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IS AGRICULTURE MORE BASIC THAN OTHER INDUSTRIES?

By THE REV. W. SHELBY WALTHALL

Denton, Texas

The great debate over the years has been between two groups of people: the urbanite who says that the industry within the bounds of his community is more vital to the lifeblood of the nation; and the ruralite, or more specifically, the farmer, the producer of the food and fiber which not he alone consumes and uses but also the effete city-dweller. Let us examine the economy of the two areas of American life; state the problem; see just what the present day situation really is; and see if there is anything we wish to do about it.

The man, woman or child who lives in the urban area is certain that his way of life holds the final answer to all the problems of the national economy. He accepts his life on the crowded city streets and because he is too busy making a living for himself and his family he does not take the time to examine any other. He is terribly concerned with his transportation to and from work. Should he find himself in a metropolitan area then he is rushing to catch the local commuter's train, or the elevated, or the city bus which may or may not be on time. He has his eye constantly on the clock from the time he arises in the early morning until he is ready to turn his television set off late at night to retire. The only opportunity he has to "commune" with the great outdoors is between trains or busses, on Sunday mornings when he can be free with his family, or at the time he takes his annual vacation. It is this latter period that he will get away from the rush and scurry of his routine and seek the quiet and solitude of the rural scene. If he reflects on the "basicness" of agriculture and the farmer's place in the scheme of things this is the time he will use to do it. But let us look deeper into the problem at hand.

Our city-dweller must have given some consideration to his own way of life else he might possibly have sought a different mode of living. He cannot help but reflect on the wages earned in urban industry as compared to agriculture. A wise man would know that no matter at what period in the history of the rise and fall of prices and wages the industrial worker was always better off even though the actual figure was quite low. His dollar would, however, buy the same things purchased by the farmer. The industrial worker knew that the whole world was dependent upon the products

which he turned out. The farmer was dependent upon him for the tools, or the equipment necessary for production of the food and fiber which he consumed or which he used. As long as he produced the farmer would buy thus putting money in his pocket. This was an eternal circle which was never broken.

Did we say never broken? Let us consider price fluctuations in the cost of steel per ton, or of coal, or of limestone, or of iron ore per ton. Each group within this particular circle responsible for the steel manufacture is highly organized to the extent that they can determine up to a point the climb in price. It is they as a group who can ask for higher wages—or strike for it—thus causing a rise in prices to meet the overall demand. Cost of production in every branch from the miner to the wholesaler of the manufactured product is therefore increased. Price increases are passed on to the consumer. Unless he in turn receives a wage increase to meet the cost of the manufactured products he will not buy. Something must "give." All around costs go up and up causing what we have today in the way of inflation. It simply means that the dollar value is very much less than the one hundred cents it was meant to be worth. It only takes more dollars to buy the necessary articles today than it did fifteen years ago.

We must get back to our urbanite who thinks that industry is the basic item in our national economy. He has examined his wage scale and is apparently satisfied with what he finds. Let us look at his hours of labor. He knows that day after day he must be at work at a certain hour. He must not be late for in many instances his pay will be docked at the end of a certain period. He knows, too, that he will have just so much time off for lunch and that he will quit work at a certain time. His time must be closely budgeted. He finds that in his daily routine he has little time for his family. His work cannot be entered into by his family. His work is not a family enterprise in any manner. He has no business to pass on to his sons. They must shift for themselves in this particular case and start life anew.

What about benefits? In almost all industrial plants today there is an acceptable old age pension plan which all employees might enter into after so many years service. On the surface this looks quite good to our city-dweller. But then that means that so much is deducted each pay period from the check leaving little take-home pay. He is called upon time after time during the course of a year to make contributions to this group or that group. Social Security takes a bite out each period. Taxes begin to mount up as he climbs the ladder to security. So that in the end his own position, financially at least, becomes less secure. He is, however, certain of his job as long as his plant is in production. But then comes the shock which many industrial workers feel at one time or another. He suddenly finds that his concern is going to convert from peace-time economy to a war-time basis.

In this process of conversion he is laid off. Soon his savings, if he has been fortunate to hold back anything, are gone. He then begins to wonder.

On vacation periods our friend of the city has been going into the country to look around. He begins to ask questions. He becomes more observing upon each succeeding visit. He has talked with the man on the farm and has begun to learn many things of rural life which he never knew before.

He learns that the hours of the farmer are long indeed during certain periods of the year. But he finds that the farmer has taken his family into the farm enterprise and that there is a great deal more happiness manifested there than in his own city family. Each member of the farm family learns day by day new things to be done. As the children grow up they each have their share of the farm production. Each person has a definite responsibility which cannot be duplicated in the home of the industrial worker. When the family reaches retirement age in the rural farm area one of the sons or in some cases the son-in-law is ready to take over the business.

Farm life becomes more and more a highly technical business. As new developments in the methods of production come to light the farmer is there ready to accept them, conservative though he may be at times. He is constantly on the lookout for methods of lightening his own work and the work of his family. He is seeking new ways of increasing production yields whether it be wheat, corn, cotton, tobacco, or livestock. New tools are constantly being created for his use to shorten his hours or work and to cut down on the cost of producing the necessary food and fiber. Transportation and communication are becoming increasingly more important for he is deeply concerned over methods of marketing.

After our city-dweller delves more and more into the life of the farmer he is aware that agriculture is perhaps the primary industry with his own or manufacturing secondary. The fact that the farmer feeds the world makes agriculture basic to the existence of the human race. Striking advance has been made in the field of synthetic chemistry, and a number of organic substances have been compounded in the laboratory. Agriculture as a primary industry not only feeds the world, but it provides a considerable part of the materials which furnish the grist for turning the wheels of manufacturing plants. Agriculture existed long before the great industrial centers of population.

It is only natural to suppose that agriculture is a simple process. There are people in the world today—perhaps even our urbanite—who think that all the farmer has to do is to scatter his seeds broadside and wait for them to come up to be harvested. He does not realize the great amount of chemical advances that have been made in developing that seed through experiment stations the world over. He fails to take into consideration the chemical mixtures necessary to produce a fertilizer suitable to the various soils found in our country. He does not see the evolution of the tractor or the great

combines from the one-horse farming days. He does not see the sociological advance made in the rural regions to make the farm home a modern up-to-date establishment comparable to homes of the city. He knows nothing of the farm owner-hired laborer relationship that exists. He only knows of his union and is guided by the dictates of the union labor bosses.

The urban dweller should certainly be concerned for the welfare of the farmer for he is entirely dependent upon him for his very existence. His food and his clothing all come from the soil either directly or indirectly. He should be concerned about the prices the farmer receives for his products and he should be well prepared to defend the position of the farmer in the halls of our legislatures. He should also be well versed in the marketing of the agricultural products. He should know, too, about the international trade arrangements made between this country and those abroad. It is his sacred duty and obligation to vote for persons who advocate certain trade agreements with foreign nations.

The Church has a tremendous obligation to the farmer as well as to the industrial worker. It should be the duty of the Church to prepare the farm families for any eventuality such as their moving to the city and their place in the social scheme of things there. They should carry with them the notion always that if they should be leaving the family farm they still have an obligation to uphold the sacredness of the soil.

Yes, agriculture is basic in our economy. There is, however, a tremendous inter-relationship between the two types of enterprise mentioned. Education on both sides is what we would advocate.

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"THE ASSOCIATED MISSION FIELD PLAN"

By THE REV. CHARLES SYKES

Seneca Falls, New York

The present writer graduated from the Philadelphia Divinity School in June, 1933. The first nine years of his ministry were spent in more or less City-Mission type churches. These churches were located in the Diocese

of Bethlehem in the State of Pennsylvania. It was in these small mission charges that his love and zeal for Domestic Missions was developed.

In November, 1943, the Rt. Rev. Malcolm E. Peabody, Bishop of the Diocese of Central New York, invited the Rev. Charles and Emma Sykes to enter the Rural Ministry of the Church. They accepted. Then followed nine very happy and fruitful years in a "Linked Parish." Bishop Peabody chooses to call the Field an "Associated Mission Field."

While Bishop Peabody may not have been the first to devise the "Associated Mission Field Plan," he certainly is credited by those who are acquainted with it for making great advancements in the plan during the past fifteen years.

It is recognized that the "Linked Parish," or "Associated Mission Field," is workable only under certain conditions. The conditions for such in the Diocese of Central New York are ideal. (1) In no instance does a man have to travel over 40 miles from one station to another. (2) While shortage of man-power is a great problem here, as in every field today, adequate assistance is generally given. (3) Salaries are such that a man can choose to remain a number of years. This is essential to the proper growth of the Field.

Experience has proven the wisdom of the plan in so far as Central New York is concerned. At present there are four major "Associated Mission Fields" being supported by the Diocese. Each Field has a Director who is expected to remain a number of years in the Field. The assistants are free to move on to other fields after two or three years. The Director gives stability to the Field and gives a sense of security to the communicants in the small mission churches.

The largest "Associated Mission Field" in the Diocese of Central New York is the North Country Mission. The Rev. William Cole has been Director for the past ten years. There are eleven mission churches in this Field. Mr. Cole is assisted by the Rev. Messers. F. F. Haworth, Jr., Manuel Fowler and Edmund Matthews. The Tioga-Tompkins County Missions, where your present writer was Director for nine years, is now Directed by the Rev. Smith Lain. Miss Marjorie Willcox has been Director of Religious Education. At present an assistant to Mr. Lain is being sought, as well as a new Director of Religious Education. This Field has six missions. The Boonville Mission Field has five churches being directed by the Rev. Ellwood Hannum who is now in his eighth year. He is assisted by the Rev. J. Robert Marks. The Chenango County Mission Field has just called the Rev. Lelland Frye as Director. He is assisted by the Rev. Robert Anderson. The Rt. Rev. Walter H. Higley, Suffragan Bishop, is at present contemplating the setting up of two more Fields in the Diocese.

Essentials for successful ministry in a "Linked Parish" or "Associated Mission Field" are these:—

(1) A well-trained man as Director. A man of Experience and good

judgement. One who will uphold the teachings and discipline of the Church, but who can adapt himself to a cooperative effort and program with all denominations in the Field. Episcopalians in the Rural Areas are still few. The unchurched can be won and converts made, provided the barriers to their thought and emotions are held to a minimum. It takes our best men to accomplish this in a "Linked Parish."

(2) The Director must be one who will promise to stay, if at all possible, at least ten years. It takes the first five years to allay the fears of the mission people and to show them that their leader means to stick with them and give them stability and a progressive program—a program which will not be changed every two or three years with the passing of clergy into other parishes. Such a leader becomes a leader not only in his own missions but throughout an entire County. He becomes known and respected by all walks of life and gains access to all County agencies which can help him secure the more abundant life for all people within his area.

(3) The Diocese must see that the Director receives an adequate salary with which to raise his family and educate his children. It is not a case of our men today having lost a sense of vocation. It is possible today to see to it that a man does receive adequate financial return for working in a "Linked Field." "The laborer, indeed, is worthy of his hire."

(4) Clergymen and Religious Workers must be supplied in adequate numbers according to the size of the Field. It is impossible for one man to minister to more than three mission churches, if the work is to be done well. In the main, time and distance are the greatest factors of defeat. A man becomes spread so thin that the Church gets nowhere and the people become neglected.

(5) In so far as possible great care in planning the time of service should be taken. Afternoon and evening services have not proven conducive to growth. If adequate help in clergy and lay-readers is given, no service should have to be held in the afternoon.

(6) Car milage should be given to all workers in the Field. No business today calls upon a man to use his own personal car in the work of the corporation without proper reimbursement. Where possible, the Diocese should help in the securing of new cars for the clergy. Cars shake apart much faster in the rural field with its dirt roads.

(7) It is imperative that lay-leaders be raised up in the mission fields. They are of inestimable value. They can be the leaders of the mission work in their church between the visits of the clergy. Those trained within the field are much better than those brought in. They understand the people and the needs much better.

(8) Bishops should never interview a man for work in a "Linked Parish" in the absence of his wife. She is a great part of such a job and should be consulted as to her viewpoint. A wife must be happy and content, after hearing of the problems attendant with such a Field, in order to get the most out of a ministry in that area of the Church's work. She should be assured security and should be invited to meetings with the wives of other men in the Diocese who are in a like Field. There is nothing that takes the place of a good gab-fest about things folks have in common.

As testimony to the wisdom of all that your writer has been saying concerning the "Linked Parish Plan" as worked out in Central New York, let us take note of a few of the results of a twenty year trial period in one of such Fields in Central New York. In the period from 1933 to 1942 there was no Director. Young men came for a period of one to three years and left. They were sincere, but in-experienced. As a result the Field all but closed. They came from seminary with enthusiasm and many pre-conceived notions about how to run a rural group of linked missions. Neither they nor the seminaries were to blame. A great amount of the elements of success in the rural field comes with experience. It is not found in books, or in the class room. In the ten year period referred to the records show 93 baptisms and 48 confirmations.

In the period from 1943 to 1952 a Director with an Assistant and a Director of Religious Education worked in this same Field. The records show 343 baptisms and 196 confirmations. The Field has a stable population. The increase was in no wise attributed to influx of population, most of these folks were there all the while.

It is to be admitted that figures may be misleading, but other factors showed up as well. The first ten years the property was not touched. Oil lamps and wood-burner stoves were in use. The second ten years saw the remodelling of each of the six churches. New roofs, electricity in two, new furnaces in three, an electric organ in one and a basement for Church School and parish activities in another. And not one cent debt in any one of the six charges at this moment. Attendance throughout the field increased five-fold. Each mission has accepted far greater responsibility for its own support and salaries have been raised to meet increased living costs.

In areas such as Central New York the "Linked Parish" or "Associated Mission Field" is certainly the answer to a more abundant ministry to our rural people.

A DIVIDED MINISTRY

By THE REV. ROBERT READ

McCloud, California

Many of the smaller communities in the United States are without ministrations of the Episcopal Church. Some have part-time care. Some have church buildings which are rarely open because of the difficulty of finding a clergyman who would want to accept the position on the low salary offered. In many places congregations find it necessary to share a priest with one or more mission stations.

These small congregations want and need our Church and a rare visit on the part of the bishop or archdeacon is not enough to provide a healthy, spiritual life.

In Northern California there are two towns, each with a church building but unable to pay enough to decently support a priest. I asked permission of the bishop to live in one of the towns and to do outside work. For four years this arrangement has been in force, and it seems to work out well. These places have services every Sunday and at all times the Church is available for sick calls, baptisms, and all other benefits the Church provides.

The thought of a clergyman of the Episcopal Church working at a mill is repugnant to some who feel that it is entirely out of place for a man of the cloth to step down from his station in life and engage in the common work of the laity. I have found that in doing this very thing, the dignity of the priesthood has not been imperiled at all. The fact that many of my fellow-workers tip their hats as we pass would seem to bear that out.

There are many compensations in an arrangement such as this. I do not have financial worries to torment me, and having that load removed from my shoulders, I can give more of my attention to trying to administer to my people and in writing better sermons.

I know personally most of the residents of the communities in which I serve, and from talking with them, visiting in their homes, seeing their problems, I myself get a broader outlook on life and am in turn so helped. The thought occurs to me that there are some families who would have gone through this life with no church contact at all except for the fact that I worked among them, and I like to believe that many of my fellow-workers have had their oppinions of clergymen in general changed because of my association with them.

The opportunity and privilege of taking a major part in the life of the community is another blessing in my life.

In back of it all stands the Church. It is of the greatest importance to me and I like to feel that I have been instrumental in bringing God and

our Lord Jesus into the thoughts at least, and I hope in many instances into the hearts of my friends and neighbors.

I have found the best time for outside work is at night. Working from five in the afternoon until one o'clock in the morning gives me time for adequate rest and also gives me time in the afternoon for church duties. My Saturdays and Sundays are free for church work also.

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WHAT IS THE FUTURE OF THE EPISCOPAL CHURCH IN THE RURAL AREAS OF AMERICA?

By CAPTAIN ROBERT C. JONES, C. A.

On the whole it is much better because now we have within the Church such groups as the Rural Workers' Fellowship, and the Town and Country Division of the Home Missions Department of the National Council. Both of these groups and others are seriously concerned in planning and executing enlarged and intensified programs for the rural church.

Church Army is also concerned with this program since we feel that whatever is done in this area may, in all probability, be the work of trained laity. To this end Church Army is developing a training program which, in time it is hoped will recruit young single men, young women, and even families who would seek training that they may, as laity, return to their secular work as farmers, or as workers in small, rural communities, in jobs related to farming and agriculture.

Our difficulties in the past have been due to our approach to this problem. An urban church which recruits most of its clergy from the urban situation, finds it difficult to relate itself to the rural culture, and is most guilty of being unable to begin with rural people as they are. A new approach is desperately needed. Church Army plans a ten year experimental training program which will try to discover in what areas trained laity, both on a part-time basis and on a full-time basis, can best serve the Church in rural life. It is becoming more evident that the answer to the problem is not in organization or in multiplicity of activities on the part of the minister in a rural situation. The most outstanding examples of rural work are those where clergy or a full-time lay worker are able to relate themselves on the deepest level to the total life of the rural community, and where the real purpose of the Church, that of relating souls to God, is kept foremost. The primary role of every priest or pastor is that of personally bringing men and women to Christ, and not to merely get them busy in the maintenance

and functioning of parochial activity. The work of the minister, therefore, would seem to be the creation of a fellowship in which the Holy Spirit can operate and He raise up within the group a ministry of the laity which will be compelled to meet the total needs of the community. This is the work of the laity, but not the chief work and ministry of the laity.

The chief ministry of the laity is their secular work. It is much easier, in many ways, in a rural culture, to relate the Christian Faith to man's work. The farmer and those who supply his immediate needs in the community, by the very nature of what they do, are aware of God as Creator and Sustainer of life. It is this area where the rural pastor can do his best work.

To point this up clearly one needs only to refer to the Lord's Acre Movement inaugurated by the Rev. Dumont Clark. A new approach for the Church in this would be where clergymen in rural areas would themselves farm. The farm could be owned by the Church and farmed collectively by the minister and the men of the congregation. Training must be given clergy in this that they understand fully the relationship between worship and the Christian Faith, and the work they do, and to interpret it in terms that the people can understand; that redemption involves all of man's life.

The value of such an approach is evident in the work done in the Diocese of Michigan at Calvary Church, Hillman, and Grace Church, Long Rapids. Six years ago, here were two neglected and run-down rural missions. They were without leadership, rapidly losing hope, and generally exerting little influence in the total life of the community. A Church farm program for both missions, patterned after the Lord's Acre Movement, was inaugurated. The response was beyond all expectations. A pig program was begun so that on at least 15 farms every year, there was an animal in the barnyard that belonged to the Lord. It pointed up, better than any sermon, the sacredness of work involved in feeding and caring for farm animals. At the same time a Lord's Acre program was started which meant that from 12 to 20 men worked at different times in sowing and harvesting various grains. In some cases the minister shared the work, and in other cases the men, since they were working for God in terms of work they knew how to do, assumed a joyful leadership and were fully responsible for the program.

Since one of the problems faced by small rural congregations is that of adequate finances for maintenance, repairs, and missionary support, here again we find a natural solution. Whereas the total income for both churches previous to this program had been less than $300.00 per year for the previous 15 years, the total income of both of these missions increased to

the almost unbelievable sum of $7000.00 per year. One of the missions which had begun renovating an old rectory for use as a parish house, suffered considerable loss when, after spending $1500.00, the building was destroyed by fire. In debt, yet with renewed vigor and courage, they set to work and, within two years, were able to re-build, having raised $6,000.00. In one year, income from a tract of land was being farmed by the congregation, brought in over $2,000.00.

The Church has taken on new meaning and importance for these congregations and these communities. Worship is no longer something alien to their daily work. Their very toil by which they earn their bread, has been sanctified because it is dedicated to God, with this dedication pointed up in their Lord's Acre programs; and they share activity in the support of His work. These churches have gained the respect of others in the community, for here is the work of the Church and the witness of the Church—a reality.

The life of a rural church is just as vigorous and effective as it is related directly to the life and the land of the area. Just how active a minister must be in a church farm program is still debatable, and will vary in every situation. The Church farm program is one of those new approaches called for by the situation the Church faces in rural areas.

To the men of these churches, here seems to be the answer to the problem of the rural church. Here seems to be a means of doing an effective piece of work in the country districts of America. Here, perhaps, is the means that will enable small rural congregations to maintain adequate building facilities and keep a resident minister in their community. It may well be that we should stress the fact that such projects are men's work. We are well familiar with small churches kept going only by the sacrificial work and devotion of women. The men generally stand idly by. Here, in a farm project, is a man-sized job, worthy of their effort and their time, and here is the Body of Christ, being related to and redeeming men's secular work, for what they do is related to worship, and the men and women give expression to their faith in their own terms.

To this end Church Army seeks to train laity either for a full-time or part-time work in the rural areas of America. And this and other methods will be used to bring men and women to Christ and to relate the Christian Faith to the totalities of their experience in their relationships with each other and with their community.

WOMEN WORKERS IN THE RURAL FIELD

By MARGARET McBRIDE

Eau Claire, Wisconsin

With the ever-increasing interest on the part of the entire Church in the ministry of the laity, perhaps we should rethink the role of full-time women workers and consider the places where they may serve in the town and country areas of our land.

Already trained lay women are filling a great need in the life of the Church. We find them active in the Christian Education and Social work programs of many parishes; they are spreading the "Good News" of the Christian Gospel on college campuses from coast to coast; those who are ill are receiving their care in Christian hospitals; and we find them teaching in Church schools everywhere. It is rather difficult, however, to find women who are serving in Town and Country areas.

The problem which presents itself is an obvious one. Funds are limited in the Town and Country areas and when it is possible to have the leadership of only one person, the ministry of the ordained priesthood is of utmost importance.

There are a few women workers, however, who feel that they are called by God to do Christian Education work in the rural areas of this country. Should we deny them this great privilege? Can some scheme be worked out whereby they may work where they feel called to serve?

Many of us can see the way open for women to serve in these areas. Frequently the solution must be found on the Diocesan level, where the worker can serve as the Executive Director for the Diocesan Department of Christian Education and spend a great deal of her time working with the people in Town and Country areas. The first thing which comes to the minds of many of us in this connection is the ministry which can be carried on by mail. We are hearing more and more about the Church by Mail, which may become as big as any worker wishes it to become. There are the regular courses which go out to isolated boys and girls on farms, ranches and mountainsides throughout the nation. Lenten and Birthday Thank Offering material must be adapted for use by rural children. Rallies, conferences and picnics may be planned especially for these children, and the Diocesan worker may concentrate upon calling them. Their parents may receive *Home Prayers* and *Forward Day by Day* and whatever other mater-

ial may be suitable for their use. Here we have the opportunity to build up family worship, since often the families may have few opportunities to worship in the nearest mission or parish.

In this connection, too, it might be possible for a woman worker to add another contact through the use of the radio. Programs especially planned in connection with the Church School by Mail material could most certainly add to the worship and to the learning of Christian families in the highways and byways.

Working with the congregations of the open country or small town missions is another area in which the woman worker may fill a real need. We all know of the vast areas which most rural clergy have to cover and frequently it is impossible, by the arithmetic of the clock, for him to give all of the time he chooses to the training of teachers and the many things which make a good Church School. A Diocesan worker may devote regular time to several missions, watching the Sunday School in action, working with the teachers and discovering what the real needs are. It goes without saying that in the missions it is impossible to get involved with the Christian Education of the children without also coming in contact with the adults. Often this means that the woman worker can make a real contribution to the adult educational program of the mission.

Many rural dioceses are carrying on a teacher training program by mail. Either monthly or seasonal bulletins are going out to all of the Church School teachers in the diocese, and fall deanery or area training sessions are filling a real need. Sponsored by the Diocesan Department of Christian Education and planned by some of the rural clergy and the woman worker these can become of great value.

Vacation Church Schools, Children's and Youth Camps and Conferences provide the rural diocese with fine opportunities to do a real job in Christian Education. Our first task is to see that they are educationally sound. Then there is the great need for coordination between the various Christian Education programs and the help of one trained for this particular work could be of great value. It is possible that a diocesan worker might know what is being done in all of these areas and help in the coordination and planning of them all.

Let us never overlook the value of the conference program in the rural

dioceses! With the best leadership of an entire Diocese what an educational job can be done.

It would appear that the only other place where a full-time Christian Education worker might be used is where the Greater Parish Plan is functioning. Here we find that more may be accomplished, since there is much more opportunity for personal contact with all of the people with whom she might be working. A small number of Church Schools might be closely coordinated, the Church School by Mail could be using the same materials as the several parishes and missions and opportunities provided for the two groups of children to come together for study at special times during the year.

Much of the program would be very similiar to the work suggested when we discussed the diocesan worker, however, we are aware of the fact that all of the personal contacts may be made much more frequently. The worker's attention will be divided between fewer people and for that reason she would be able to give much more time to each of them.

With a team of clergy and a woman worker certain calls may be made by the woman on the team both in connection with the several missions and with the Church School by Mail.

There could most certainly be an effort to coordinate the Adult Education of the Greater Parish, with groups from the several missions learning together—parents, teachers, men and women.

It will probably never be possible for a set pattern to be made for each placement in Town and Country areas, whether Diocesan or in a Greater Parish, however, the need for trained leadership in the field of Christian Education here is as great as it is in the city parish. We must only find the areas which feel the need and the women to fill the jobs.

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